

WHY ARE WE SO DIVIDED?

... Because of Shirk, innovations and leaving the Sunnah

All Praise is for Allah (subhaanahu wa ta'aala) Lord of all the creation and May His peace and Blessings be upon is last Prophet Muhammad (sal-Allaahu 'alayhe wa sallam) and upon the Prophet's (sal-Allaahu 'alayhe wa sallam) family and upon the companions and on all those who follow the path of guidance until the last day.

We saw in last weeks issue that without doubt the Muslim Ummah is in a divided and fragmented state and that this division is prohibited in Islam. Rather Allah (subhaanahu wa ta'aala) has enjoined upon us to hold onto the rope of Allah (subhaanahu wa ta'aala), which we established is the Qur'an and the Sunnah as understood by the Companions. But how did we reach this state in the first place, *what causes disunity?*

Shirk - Associating partners in worship with Allah (subhaanahu wa ta'aala)

Without doubt one of the major causes for people splitting up the religion and leaving holding on to the rope of Allah (subhaanahu wa ta'aala) is shirk. This is the grave sin of ascribing partners with Allah (subhaanahu wa ta'aala) in worship. Today throughout the world there are numerous examples of shirk amongst the Ummah, such as those who call upon the dead in the grave. Allah (subhaanahu wa ta'aala) says:

"And invoke not besides Allah anything that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Dhal (polytheists and wrong-doers)." [Surah Yoonus 10:106]

Verily Allah (subhaanahu wa ta'aala) has created us to worship Him alone, as He (subhaanahu wa ta'aala) says:

"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)." [Surah adh-Dhaariyaat 51:56]

So the one who gives worship to other than Allah (subhaanahu wa ta'aala) has he not committed the most severe sin. Allah (subhaanahu wa ta'aala) says:

"Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that." [Surah an-Nisaa 4:116]

It is reported that Ibn Masood (radhi-Allaahu 'anhu) asked the Prophet (sal-Allaahu 'alayhe wa sallam):

"Which is the Greatest sin?" The Prophet (sal-Allaahu 'alayhe wa sallam) said: "That you set up a rival for Allah, While He is the one who created you." [Bukhaaree]

O noble reader it will not be hidden from you that throughout the world Muslims are stooped in such practices of calling upon the dead saint in the grave, asking him to remove their difficulty whether it be Abdul Qadir al Jeelanee or al Badawee or other people who's graves have been made places of worship. How can unity be achieved amongst the Muslims when some Muslims cannot unify their worship for Allah (subhaanahu wa ta'aala) alone? O noble reader consider the following, how many Muslims:

Wear Amulets and charms, despite the Prophet (sal-Allaahu 'alayhe wa sallam) saying:

"Whoever wears an amulet has committed shirk." [Ahmad]

Read astrology in magazines or go to fortune tellers, despite the Prophet (sal-Allaahu 'alayhe wa sallam) saying:

"Whoever goes to a fortune-teller and asks him something and believes in his words, will have his prayers rejected for forty days." [Muslim]

So while all these non-Islaamic beliefs and practices are present amongst the Muslims how can unity take place? Is not our first obligation to give da'wah to those Muslims who are stooped in these practices? Thereby calling to tawheed as all 124,000 Prophets from Aadam (alayhi-salam) to the Prophet (sal-Allaahu 'alayhe wa sallam) did.

They all began their call to the people with Tawheed - worshipping Allah (subhaanahu wa ta'aala) alone.

Having incorrect beliefs

Another major reason for disunity is the wide range of beliefs prevalent amongst the Muslims. Despite us having the same Qur'an and the same Prophet (sal-Allaahu 'alayhe wa sallam), Muslims still have different beliefs. Why is this? If we all are referring back to the Qur'an and the Sunnah in every matter then why the differences. Allah (subhaanahu wa ta'aala) says:

"(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (sal-Allaahu 'alayhe wa sallam), if you believe in Allah and in the Last Day. That is better and more suitable for final determination." [Surah an-Nisaa 4:59]

So verily O noble reader, imagine if every Muslim acted upon this ayah - would there be any differences then? **NO**, except maybe in the issues of fiqh, such as the prayer. But our beliefs and methodology would be one, so why is this not the case? It is because many Muslims today do not refer every issue back to Allah (subhaanahu wa ta'aala) and His Messenger (sal-Allaahu 'alayhe wa sallam), rather they ask their local Imaam or their parents or refer it back to their madhab.

Know O noble reader that the first thing that all the Prophets called to was the rectification of the beliefs, before calling to the Islaamic state or to Jihad, the first thing was purifying the beliefs of the Muslim. So how can we have unity while there are Muslims who believe:

That Allah (subhaanahu wa ta'aala) is everywhere, despite Allah (subhaanahu wa ta'aala) saying:

"They fear their Lord Who is above them, and they do what they are commanded." [Surah an-Nahl 16:50]

That the Prophet (sal-Allaahu 'alayhe wa sallam) was not human and was made from light, despite Allah (subhaanahu wa ta'aala) saying:

"Say (O Muhammad sal-Allaahu 'alayhe wa sallam): 'I am only a human being like you. It is revealed to me that your Ilaah (God worthy of being worshipped) is One Ilaah (God).' [Surah Fussilat 41:6]

That the saying of an Imaam should be acted upon over the hadeeth, despite Allah (subhaanahu wa ta'aala) saying:

"And let those who oppose the Messenger's (Muhammad sal-Allaahu 'alayhe wa sallam) commandment (i.e. his Sunnah) beware, lest some Fitnah (trials i.e. shirk) should befall them or a painful torment be inflicted on them." [Surah an-Noor 24:63]

That Imaan does not increase or decrease, despite the Prophet (sal-Allaahu 'alayhe wa sallam) saying:

"Imaan has seventy odd or sixty odd branches. The most virtuous of them is the statement, 'There is none worthy of worship except Allah, and the slightest of them is to remove something harmful from the road. And hayaa is a branch of Imaan.'" [Bukhaaree and Muslim]

Bid'ah - Innovations in the religion

Another cause for disunity and not holding fast to the rope of Allah (subhaanahu wa ta'aala) is the occurrence of innovations in this Ummah.

Allah (subhaanahu wa ta'aala) has informed us in the Qur'an that He has completed this religion of Islam for us as He (subhaanahu wa ta'aala) says:

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion." [Surah al-Maa'idah, 5:3]

Since the religion is complete how can it be that we need to add new things and ways of worship to Islam?

Whatever was not part of the religion at the time of the Prophet (sal-Allaahu 'alayhe wa sallam) cannot be accepted as a part of the religion now. The Prophet (sal-Allaahu 'alayhe wa sallam) has warned us against adding new things to the religion when he (sal-Allaahu 'alayhe wa sallam) said:

"Whoever Innovates in this affair of ours that which is not from it will have it rejected." [Muslim]

The people who propose unity at all costs have a saying that 'An innovation that unites us is better than a Sunnah which divides'.

SubhanAllaah look at such a statement O noble reader, innovations are grave and serious and a cause for entering the fire as he (sal-Allaahu 'alayhe wa sallam) said:

"... and every innovation is misguidance and all misguidance is in the Hellfire." [Reported by an-Nasaa'ee (1/224)]

So if someone said to you look there is a fire over there, lets all hold hands and unify and then go in to it, you would think they were crazy! So how can we come together upon something as dangerous as innovations, such as the innovations of mystics, who practice all kinds of weird and innovated invocations, which at times involve switching off the lights or chanting one of Allah's name so that after some time what they are chanting is unrecognisable as a name of Allah (subhaanahu wa ta'aala). Or the innovations of those who take their scholars as 'spiritual leaders' giving their allegiance to them and 'selling' themselves to these 'scholars' obeying everything they say. How O noble reader can unity occur amongst all the Muslims as long as these practices, which have nothing to do with Islam, keep occurring?

Blind following and Partisanship

This is one of the most evil of occurrences today and a major cause for disunity. Muslims are following their madhab or their scholars over and above the Sunnah of the Prophet (sal-Allaahu 'alayhe wa sallam) despite Allah (subhaanahu wa ta'aala) saying:

"And whosoever opposes the Messenger (Muhammad sal-Allaahu 'alayhe wa sallam) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!" [Surah an-Nisaa 4:115]

When you tell Muslims that 'you should do this because it says so in the Qur'an and the Sunnah', they reply 'well that's not what it says in my madhab' or 'that's not what my Shaykh says'. SubhanAllaah, O noble reader why did Allah (subhaanahu wa ta'aala) send us His final Messenger (sal-Allaahu 'alayhe wa sallam) if it was not to teach us the religion of Islam.

Allah (subhaanahu wa ta'aala) says:

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad sal-Allaahu 'alayhe wa sallam) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." [Surah an-Nisaa 4:65]

No Muslim will openly say I am disobeying the Prophet (sal-Allaahu 'alayhe wa sallam), but how many of us ask for the proof on issues of beliefs and practices and look to see what is the truth.

Another problem is the setting up of groups and parties with members, then being loyal only to that party, believing in the beliefs and aims of that party - not questioning it. Allah (subhaanahu wa ta'aala) has warned against this:

"And be not of Al-Mushrikoon (polytheists). Of those who split their religion, and became sects, each group rejoicing in that which is with it." [Surah ar-Room 30:31-32]

Setting up groups is a cause for disunity and spreads hatred amongst the Muslims so that a Muslim from one group will not give salaam to a Muslim from another group just because they belong to different groups. Or a group from one masjid will not like Muslims from another masjid to come and pray in their mosque. All this stems from partisanship and it divides the Ummah. Unity will not occur whilst Muslims are in this state rather unity will

occur when an end is put to partisanship (hizbiyyah) and Muslims love each other because they all have the same aims, beliefs and practices.

The Means for Revival

Having looked at the reason why we are so divided, the question now arises as to what the means for reviving this Ummah are. Allah (subhaanahu wa ta'aala) has given us the means for the revival of this Ummah, when He (subhaanahu wa ta'aala) says:

"Verily! Allah will not change the condition of a people until they change what is within themselves." [Surah ar-Ra'd 13:11]

The Prophet (sal-Allaahu 'alayhe wa sallam) also said:

"When you involve yourselves in interest bearing business transactions, and you hold on to the tails of cows, and you are pleased with agriculture (i.e. the land) and you abandon making Jihad in the Cause of Allah, Allah will send humiliation down upon you. He will not remove it from you until you return back to your Religion." [Abu Dawood and al-Bayhaqee]

So this humiliation that Muslims are under will not be removed from us until we return back to the religion of Islam. So what is the religion of Islam if not Tawheed, having the correct Aqeedah, worshipping Allah (subhaanahu wa ta'aala) correctly? So should we not start our revival with these issues.

So just as the condition of the Arabs during the Days of Ignorance (Jaahiliyyah) was not rectified except by the coming of their Prophet Muhammad (sal-Allaahu 'alayhe wa sallam) with revelation from the heavens, which aided them in this world and which will save them in the next, then know O noble reader the foundation that the Islamic revival must be built upon in this time, is nothing else but the return to the Qur'an and the Sunnah, as implemented by the noble companions.

We know from the Book of Allah (subhaanahu wa ta'aala) and the Sunnah of His Messenger (sal-Allaahu 'alayhe wa sallam) that the way towards realising this revival is only one way, and it is the way which Allah (subhaanahu wa ta'aala) has mentioned in His (subhaanahu wa ta'aala) saying:

"And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path." [Surah al-An'aam 6:153]

The Messenger of Allah (sal-Allaahu 'alayhe wa sallam) explained this to his Companions. Thus, one day he (sal-Allaahu 'alayhe wa sallam) drew a straight line for them on the ground and then drew short lines on the sides of it. Then, while his (sal-Allaahu 'alayhe wa sallam) noble finger moved up and down the straight line, he (sal-Allaahu 'alayhe wa sallam) recited the aforementioned verse. Then he (sal-Allaahu 'alayhe wa sallam) pointed to the lines that were drawn on the sides of the straight line and said:

"This is the Path of Allah and these are the (other) paths. At the top of each of these (other) ways, there is a devil calling towards it." [Authentic hadeeth, graded in Dhilaal-ul-Jannah fee Takhreej-is Sunnah(16-17)]

Furthermore, Allah (subhaanahu wa ta'aala) says:

"And whosoever opposes the Messenger (Muhammad sal-Allaahu 'alayhe wa sallam) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!" [Surah an-Nisaa 4:115]

In this ayah there is profound and extensive wisdom, for Allah (subhaanahu wa ta'aala), has connected the "the believers' way" to what the Messenger (sal-Allaahu 'alayhe wa sallam) came with. The Messenger (sal-Allaahu 'alayhe wa sallam) has (also) indicated this point in the hadeeth about the splitting up of the Ummah into sects. When he (sal-Allaahu 'alayhe wa sallam) was asked concerning the saved sect, he (sal-Allaahu 'alayhe wa sallam) responded: "That which (adheres to what) I and my companions are upon today."

What then is the wisdom behind Allah's mentioning of "the believers' way" in this ayah? And what is the

significance in the Messenger of Allah's (sal-Allaahu 'alayhe wa sallam) linking of his companions to himself in the previous hadeeth?

The answer is: These noble Companions (radhi-Allaahu 'anhum) were the ones who received the two revelations (i.e. the Qur'an and Sunnah) from the Messenger of Allah (sal-Allaahu 'alayhe wa sallam), having that explained to them by him (sal-Allaahu 'alayhe wa sallam) directly, without there being any intermediary. They best knew how to implement the Sunnah, so after knowing this O noble reader can any Islaamic revival take place when the way of the Companions (radhi-Allaahu 'anhum) is abandoned and not adhered to, rather No it can not. For us to revive Islam and bring unity to the Muslims we must adopt the way and example of the Noble Companions (radhi-Allaahu 'anhum).

Imaam Maalik (rahima-hullaah) said:

"The latter part of this Ummah will not be rectified except by that which rectified its former part." [ash-Shifaa of Qaadee 'Iyyaadh, (2/676)]

So it will be clear to the reader that the only way to revive the Ummah is to return every affair of the Muslim back to the Qur'an and the Sunnah as understood and implemented by the best generation, the Companions (radhi-Allaahu 'anhum). To believe as they believed, to worship as they worshipped, to look like them, to give da'wah in the way they gave it. Then only will we be united and have a true Islaamic revival.

So dear noble brothers and sisters your Lord (subhaanahu wa ta'aala) says....

"Has not the time come for the hearts of those who believe to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth." [Surah al-Hadeed 57:16]

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